

Chitas for Thursday, Parshas Chukas-Balak Yud Tammuz, 5780

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CHUMASH :: Parshas Chukas-Balak - Chamishi with Rashi

In today's *Chumash*, Bilaam asks Hashem again if he can go to Balak. Hashem tells him he can go — but he will have to do what Hashem wants.

When Bilaam got up in the morning, he told Balak's messengers that he wouldn't come, because Hashem won't let. But he added something not true — he said that Hashem wouldn't let because the messengers weren't important enough. He wanted them to think that he is very special to Hashem!

When Balak got the message, he sent more messengers, this time, very important people. He promised to pay Bilaam a lot of money too. Bilaam told the messengers that really Balak should give him ALL his money, because he would have had to use that money to pay his army. By hiring Bilaam he doesn't have to fight at all so Balak really owes him all that money!

Still, now he had to tell the truth — he couldn't curse the Yidden unless Hashem let. He told the messengers to stay over, and he would try to ask Hashem again.

Hashem told Bilaam that he could go if he wanted to, but he would have to do whatever Hashem tells him!

Bilaam tries to go curse the Yidden: Bilaam woke up early in the morning. He was so excited to go with the officers from Moav and curse the Yidden! He was also hoping that Hashem would think, "If Bilaam gets up early to do bad things, why don't the Yidden get up early to do GOOD things?" and then get upset at the Yidden. But this didn't work, because the Yidden have the *zechus* of the *Avos*. Avraham already got up early to do what Hashem wanted, by the *Akeida*, and that *zechus* is with the Yidden forever!

Bilaam's donkey won't go: Hashem was not happy that Bilaam was going even when he knew that Hashem

didn't want him to. Hashem sent a *malach* to block the road and try to stop Bilaam. If Bilaam would have stopped trying to go, it would have been good for him too, because then he wouldn't get punished at the end!

Bilaam wasn't able to see the *malach*, but his donkey was! She moved off the road to get out of the *malach's* way. Bilaam hit the donkey to make her go back onto the road.

The *malach* stood in front of them again a little later, and the donkey squeezed up next to a wall so she wouldn't bump into the *malach*, which squashed Bilaam's foot. Bilaam hit her again to make her move back onto the road.

The next time the *malach* stood in front of them, there was nowhere to go, and the donkey had to bow down. Bilaam was angry and hit her AGAIN!

Hashem makes Bilaam's donkey talk: Now Hashem made a big *neis*, and the donkey started to talk! She said, "Why did you hit me three times?" Bilaam said, "Because you embarrassed me!"

The officers from Moav were watching Bilaam argue with the donkey. They asked Bilaam why he didn't take his horse instead of this donkey. Bilaam lied and said that he left his horse to eat in the field. The donkey spoke up, "Isn't it true that I am your donkey and you don't have a horse?" Bilaam said yes, but that he usually only uses the donkey for shlepping things. The donkey said, "You always ride on me!" Bilaam said, "Only this time!" The donkey again said, "Am I not the same donkey you ALWAYS ride on?" Now Bilaam didn't have anything else to say! The donkey asked Bilaam, "Do I usually not listen to you?" Bilaam had to admit that the donkey usually did listen.

Bilaam talks to the *malach*: Now Hashem let Bilaam see what the donkey saw: A *malach* standing with a sword, blocking the way. Bilaam bowed down. The *malach* told Bilaam that the donkey saved his life! If the donkey hadn't moved, the *malach* would have killed Bilam.

Bilaam admitted that he had done the wrong thing to hit the donkey, but he still didn't feel bad about going to curse the Yidden. "Hashem told me I can go if I want to!" he said.

The *malach* let him go, but warned him again — he can only say what Hashem tells him to say.

Balak asks Bilaam why he didn't come before: When Bilaam finally came, Balak came out to meet him. He said, "Why didn't you come the first time I asked you to? Do you think I can't give you enough *kavod*?" Balak didn't realize, but he was actually saying a *nevuah* of what would happen at the end — he really wouldn't give Bilaam any *kavod*! Bilaam would leave embarrassed at the end instead.

Bilaam said, "I am here now — but I can only say what Hashem tells me to."

TEHILLIM :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey to Nun-Tes*.

In the end of today's first *kapitel* is the very special *niggun Padah Veshalom*, which we sing on the *Geulah* of the *Rebbeim*.

This Shabbos is *Yud-Beis Tammuz*, the *Chag HaGeulah* of the *Frierdiker Rebbe*.

In times of trouble, the *Rebbeim* would not only say the *Tehillim* the way it is divided up for the month (the *Tehillim* of *Chitas*), but they would also say the *Tehillim* the way it is divided up for the days of the week. The way it is divided up for the week, *Kapitel Nun-Hey* is in the *Tehillim* for *Yom Shlishi*, Tuesday.

Because *Yud-Beis Tammuz* of that year was Tuesday, the *Frierdiker Rebbe* said this *kapitel* about *Geulah* on the

day of his *Geulah!*

TANYA :: Igeres Hateshuvah Perek Gimmel

Today we learn how many times a person would have to fast if he did an *aveira* many times, and then did *teshuvah*.

We learned that if a person does an aveira, he needs to give Hashem a present. Since we don't have a Beis Hamikdash, a way to give Hashem a present is to fast.

What if a person does an *aveira* more than one time? Does he need to fast for EACH time he did the *aveira*, or just one time for all of them together?

There is a *machlokes!* One opinion is that if a person did an *aveira* a bunch of times, he should fast for each time he did it like it was in the *Beis Hamikdash* with a kind of *korban* called a *chatas!*

Another opinion is that he only needs to bring it once like it was with the *korban* called *Olah*.

The *halacha* is — a compromise! Even if a person did an *aveira* a hundred times, he only needs to fast for THREE times he did the *aveira*.

The *Zohar* explains why: When a person does an *aveira*, it makes the *neshama* a little dirty. The second time the dirty spot gets bigger, and after three times, the whole *neshama* is dirty.

Imagine a shirt. First someone splashes grape juice on it — now it's a little bit dirty. Then more grape juice spills all over the sleeve — now the dirty part is bigger. Then the whole becher falls over and the WHOLE shirt gets dirty! Once the whole shirt gets dirty, splashing more juice doesn't make so much difference.

That's why the first three times of an *aveira* are the most important to fix. So a person also should fast for the first three times they do an *aveira*.

Tomorrow IY"H we will see that nowadays we give tzedakah in place of fasting.

HAYOM YOM :: Yud Tammuz

Today we learn about the *shlichus* each of us have wherever we are!

Not too long after the Alter Rebbe became Rebbe, he said a Torah:

It says in *Tehillim*, "**MeiHashem Mitzadei Gever Konanu**," "Hashem sets up a person's feet (puts them in the right place)." The Alter Rebbe explains that it means that wherever a Yid goes, he is a *shliach* of Hashem — Hashem sent him there!

What is this *shlichus*? To do a *mitzvah*!

A *mitzvah* like saying a *bracha*, or *davening* (*mitzvos* we do just for Hashem), or a *mitzvah* like having *Ahavas Yisroel*, or teaching another Yid (*mitzvos* Hashem wants us to do with other people)!

Malachim also have a *shlichus*, like we learned in *Chumash Bereishis* (with Avraham and Sedom and Amarah) — but the *shlichus* of a Yid is MORE special, because our *shlichus* is according to what the Torah teaches us!

SEFER HAMITZVOS :: Shiur #332 - Mitzvas Lo Saasei #168

Today's *mitzvah* (*Mitzvas Lo Saasei #168*): Even though a regular *kohen* SHOULD become *tomei* to go to a *levayah* of someone in his family who passed away, a *Kohen Gadol* should NOT.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: **לֹא יִטְמָא**

RAMBAM :: Hilchos Aveil

In today's *Rambam*, we learn *halachos* about how we act if someone passes away R"L.

One of the *halachos* in **Perek Gimmel** is that even though *kohanim* have to be so careful not to become *tomei*, even a *kohen* should become *tomei* if a *Nasi* (or a *Rebbe*) passes away to show *kavod*.

In **Perek Daled**, we learn about *Kavod Hameis*, showing *kavod* for a person who passed away.

Perek Hey teaches *halachos* about *aveilus*, how a person acts when a close relative passes away.

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Hey

In *Perek Hey*, we learn about *Milchemes Mitzvah* — a war that is a *mitzvah*! One of the wars is with Amalek, of course! Another war that is a *mitzvah* is a war to take back parts of Eretz Yisroel.

The *Rambam* teaches us how special Eretz Yisroel is. There is a lot of *kedusha* there, and we are not allowed to leave Eretz Yisroel unless we have a very good reason, like learning Torah or getting married. The *Rambam* tells us that the *Chachomim* used to kiss the ground of Eretz Yisroel because they loved it so much!

INYANA D'YOMA :: Yud-Beis Tammuz

The special *Yom Tov* of *Yud-Beis Tammuz* is coming up. On this day, the *Friediker Rebbe* was freed from jail.

Chassidus teaches us that after a time when Hashem's kindness is hiding and a person doesn't see it, Hashem's kindness will be MUCH more clear afterwards.

When the *Friediker Rebbe* was in jail, it was like Hashem's kindness was hiding. And when the *Friediker Rebbe* was freed from jail, Hashem's kindness was MUCH more clear to see!

In fact, every year this becomes stronger! Every year, on *Yud-Beis Tammuz*, a new light of Hashem shines in the world!

But why do we say that? Hashem doesn't hide from a *Rebbe*! And if the *Rebbe* doesn't have the hiding of Hashem, why do we say that there will be more *bracha* afterwards?

A *Rebbe* is like the *Moshe Rabbeinu* of his time. The main thing *Moshe Rabbeinu* cared about was taking care of the *Yidden* and bringing them close to Hashem. For the *Rebbeim* also, the main thing is how the *Yidden* feel.

Even if for the *Friediker Rebbe* himself Hashem wasn't hiding in jail, for the *Chassidim* it did feel that way. Since that was the way the *Yidden* felt, that was what was most important to the *Friediker Rebbe*. And after he came out of jail, it was a much brighter light of Hashem that was shining, for the *Friediker Rebbe* also!

See *Kuntres Yud-Beis Yud-Gimmel Tammuz* 5751

TEFILLAH :: Lamenzteich Bevo

Dovid Hamelech was the king of Yidden. But he wasn't only in charge of ruling and guiding the people in his own time; Dovid Hamelech still guides Yidden today through his *sefer Tehillim*!

The *Gemara* tells us that at one point in Dovid Hamelech's life, Hashem made something happen to him so that he would feel a need to do *teshuvah*. This way, he could show Yidden how to do *teshuvah* properly.

After this happened, Dovid Hamelech wrote *kapitel Nun-Alef* of *Tehillim*. This *perek* speaks all about *teshuvah*, and many of the things we know about doing *teshuvah* come from here!

Since *Kriyas Shema She'al Hamitah* is a time for making a *Cheshbon Hanefesh*, after saying *Vidui* we say this *kapitel*. It helps us to do *teshuvah*.

HALACHOS HATZRICHS :: Learning Torah Before Sleep

One of the *inyonim* of *Kriyas Shema She'al Hamitah* is that we should go to sleep with words of Torah. *Kriyas Shema She'al Hamitah* has many *pesukim* from *Tehillim* and other parts of Torah.

(That's also why we finish off the last paragraph of *Kriyas Shema She'al Hamitah* with the *posuk* of "**Torah Tziva Lanu Moshe!**")

The Rebbe would tell people that what you go to sleep thinking about is very important. In letters to people who had bad dreams or were afraid at night, the Rebbe would write that they should learn a few lines of the Frierdiker Rebbe's *sichos* or *zichronos* (Memoirs) before going to sleep. The words of the Frierdiker Rebbe, speaking about the history of *Chassidus* and Chabad, will help a person go to sleep with good thoughts, and sleep peacefully!

GEULAH U'MOSHIACH :: Dancing With Joy!

Even though most of Yirmiyah's *nevuos* are very sad ones about the *Churban*, the *Navi* also tells us many wonderful things about the *Geulah*! Here is one *nevuah*, where Hashem tells Yirmiyah how we will celebrate when *Moshiach* comes!

אָז תִּשְׂמַח בְּתוֹלָהּ בְּמַחֹל וּבְחֵרִים וּזְקֵנִים יִחַדּוּ וְהַפְּכֵתִי אֶבְלָם לְשִׁשׁוֹן וְנַחֲמֵתִים וְשִׂמְחֵתִים מִיגוֹנָם

Az Tismach Besulah Bemachol — Then the young girls will dance happily

Uvachurim Uzekeinim Yachdav — The *bochurim* will dance, and the older men will come join in with them!

Vehafachti Evlam Lesason — Hashem says, I will change their sadness to joy

Venichamtim Vesimachtim Miyegonim — And I will make their happiness much greater than any suffering they had before!

See Yirmiyah *perek Lamed-Alef* *posuk Yud-Beis*

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